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## SECOND COMING OF CHRIST.

BY S. RIGDON.

(Continued from page 484.)

We will here give a summary of what we have quoted from the Savior and the apostles.

Christ is again to come to this earth, in connection with which, there is to be a time of desolation, such as was never before known since the creation of man, which desolation is to be the result of tempest, of fire, of sword, of pestilence, of famine, and of judgments in various ways, and by various means. That, by these things, the Lord will execute his anger, his rebuke, his vengeance, his wrath, and his judgments, until all shall be cut off who know not God and have not obeyed the gospel. All nations of the earth are to be desolated. All kings dethroned; and their kingdoms laid in ruins, and their flesh made food for the fowls of heaven, and the beasts of the field and of the forest; and so great is to be the desolation, that there shall not be one nation left. It shall be with the king as with the subject; as with the lord so with the serf; as with the nobles of the earth as with the peasants; as with the master so with the servant; as with the mistress so with the maid; as with the buyer so with the seller; as with the taker of usury so with the giver of usury. The earth in all its departments, is to be utterly spoiled and few men left; and thus it is that, in the days of the coming of the Son of man, the world is to be as it was in the days of Noah.

This destruction and utter ruin are to overtake the world "as a thief in the night." It is to come at a time when the world is crying to one another, "peace and safety" then this destruction will suddenly come upon them, and they shall not escape.

There are some things said, in relation to what is said about the surprise, with which the world is to be taken, that strikes the mind of a searcher after truth, with great force.—The Savior says, as recorded by Matthew, in speaking of this last coming, or coming of the end, that before it takes place the gospel, or "this gospel of the kingdom shall be preached in all the world, for a testimony to all, and then the end cometh." See the 24th chapter of Matthew 14th verse: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The query which suggests itself is, how is it, that the world will be taken as a thief in the night, by the coming of the Savior, and the destruction connected therewith, seeing the gospel has to be preach-

ed to all nations as a witness of these things, before they come? If the gospel is preached to all nations, with that preaching the revelations of heaven will go, and it is by reason of the revelations of heaven, that any know, or can know that such things are coming. How can the world be taken as a thief in the night, in so remarkable a manner as the people of the old world were with the flood? when previous to the time of the coming of the destruction, the knowledge thereof will be communicated to all nations; and yet it is said the world will be as it was in the days of Noah; and as a snare it will come on the whole world. On this subject we design to say a few things.

Paul, as before quoted, in the 5th chapter of the Epistle to the Thessalonians, says to those whom he called saints, that they were not in the dark that what day should overtake them as a thief. They were the children of light, and not of darkness. Now what made them children of light in distinction to others. Was it because they had the written revelations of heaven? this others had as well as they; and the Savior says all nations are to have them before that time comes. So that the saints can have no advantage in this respect that others have not. Neither could this make them children of light more than others who have the same things. The query now is, what constitutes children of light? If having the written revelations of heaven in possession, and believing them to be of God does, then, the kings and nobles of the earth, who are to be destroyed, and whose blood is to be drink for the fowls of heaven, and whose flesh is to be food for the beasts of the field and of the forest, are children of light; for the kings of the earth have the revelations of heaven, and believe they are of God, or a large portion of them, that portion of them, which constitutes, what is called, christianism. This being the case, we are to have this anomaly, the children of light being taken by the coming of the Savior as a thief in the night—for their overthrow is because of this—which Paul says cannot be. It is the children of darkness, and not the children of light that will be thus taken. The conclusion, then, is forced on the mind, that a people may have all the written revelations of heaven in possession, and believe them to be of God, and yet not be children of light, but children of darkness. From this conclusion there seems, to us, to be no escape, if we believe the bible. If all the kings of the earth, are to be overthrown, and their kingdoms and em-

pires laid waste, it is because they are the children of darkness, and not the children of light, and, yet, the fact is beyond contradiction, that a large majority of them, have the revelations of heaven, and believe them to be of God, and are themselves of some of the churches, which compose, what is called, christendom, and included in the number of christians, and the people in their kingdoms, called christians, and, yet, if we are to believe the testimony of the apostles of Jesus, and Jesus himself, they are all the children of darkness, and not of light.

If the Savior's testimony is true, that the world is to be taken by his coming, as the anti-deluvians were by the flood, at a time when they were eating and drinking, marrying and given in marriage, and know not until destruction overtakes them as a thief in the night, in what point of light do the sacred writers view the present religious world? It is as preparing and maturing themselves for an overthrow, instead of, for the final rest.—This subject arrays itself in a most formidable manner, when it is closely and candidly examined. It is a well known fact that the kings of the earth, at this time, are of the numbers of those who compose christendom, and their religion, the same as the rest of the world, which composes the christendom of the present age. If the religion of christendom, so called, spreads over all the nations of the earth, so that all tongues, languages, and kindreds of the earth, should be subjected to its influence, if the testimony of the Savior and the prophets is true, would the world then be the children of light? or would they be just such a people as were in the days of Noah, and their fate a similar one.

Is it, then, a fact that the Savior is again going to visit this earth, and at that time the world is to be as it was in the days of Noah, and to suffer an overthrow because they are in darkness and not in light. What will become of the present religions of the day?—Will they cease to exist, and give place to a corruption which will produce the effect, as declared by the Savior, or will they exist and constitute the subjects of that destruction?—One or the other must be the case. The world is to suffer an overthrow, in all her political and religious organizations, or else the testimony of the prophets, apostles, and of the Savior must fail. This overthrow, is yet future, it has to come, either in our day or after it; for it has not taken place yet. At that time the world will be as it was in the days of Noah. What order of things, in the political and religious world, will prepare the world for this general destruction? Will the world continue in its present form of religions and political organizations? if it does, then, they are not in accordance with the will of God.—If the present forms of religion are to continue till the coming of the Savior, they make children of darkness, instead of children of light;

and all their efforts will only make the world as it was in the days of Noah. Neither can they make it in any other condition; for in this condition the Savior will find it, when he comes, if his own testimony is true.

One thing is certain, that whatever is the religion of the kings, and the nobles of the earth, that religion is not according to the will of God; for it is expressly said they shall all be overthrown, and utterly destroyed: the fowls drink their blood, and the beasts eat their flesh; and that, because they made war with the Lamb. The conclusion is unavoidable, that their religion is at war with the religion of the Lamb, and in consequence, at a day yet future, will be hurled down with its devotees, to rise no more; for it is not according to the will of God; for they will make war ere long against the Lamb, and the Lamb will overcome them, for thus hath said John, the apostle, and it must be fulfilled.

To this subject we, most sincerely, invite the attention of the religious and political world, of this day and age; and we solicit them to examine it as becomes those whose eternal interest is so deeply involved. We are to expect, and cannot avoid it, that the present forms of religion are to suffer an entire overthrow; for should they continue to the coming of the Savior, then, indeed, they are destined to perish with their authors and devotees, as sure as the world will be, at that day, as it was in the days of Noah; and if they do not continue till the coming of the Savior, then, surely, they will be overthrown. Let it be remembered and carefully noticed, by all, that if the present religions which now exist, will continue till the Savior comes, all the good they will do to the world, will be to make it as it was in the days of Noah, and to have prepared it for destruction; for the Savior says when he comes, the world will be as it was in the days of Noah; and whatever are the prevailing religions at that time, they will have produced that effect.

We think there is no subject introduced by the sacred writers, on which there is so much said, as the fate which yet awaits the world; and if these things do not take place, the result will be the entire failure of all the prophets, which have written since the world began; for Peter says, as before quoted, that *all* have written of these days: and John the revelator asks, while writing of these future events, "who shall be able to stand?" Peter, quoting from the prophet Joel, says, "there shall be blood, and fire, and pillars of smoke. The sun turned to darkness, and the moon into blood, before the great and notable day of the Lord come." See 2nd chapter of the Acts of the Apostles 19th and 20th verses. "And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come:"—

John calls it the great day of the Lord's wrath. Revelations 6: 17, as before quoted. Isaiah calls it the day of the Lord's vengeance, and the year of recompence for the controversy of Zion. Isaiah 34: 8; but why multiply quotations, the whole bible is but one continued series of things on the same subject.

We will inquire a little more particularly about the days of Noah, in order for the better understanding of these days to come. If the days of the coming of the Savior are to be as the days of Noah were, the days of Noah must have been days, not of irreligion, but of religion of many varieties, but not the true religion. One thing is very certain, that in the days of Noah, in addition to all the written revelations extant, if there were any, there was a living prophet; and all who would not hear that living prophet, perished. If then the days of the coming of the Savior are as the days of Noah, let there be much or little written revelation, there will be one living prophet; and all who will not hear and obey that prophet, will perish; let them believe or disbelieve, the written revelations which may be extant at the time.

We ask what constituted children of light in the days of Noah? all know it was having power to get revelations for themselves; those only were saved, and all the rest perished.—What will constitute children of light in the days of the coming of the Son of Man? will it not be the same thing, seeing that those who are to have, as well as those who now have, the written revelations of heaven, are called children of darkness, and as such are to be taken unawares by the coming of the Savior and perish before him.

It must be something more than having the written revelations of heaven, which will constitute children of light. This, according to the scriptures, all nations will have before the end comes. See Matthew 24th chapter and 14th verse, which reads thus: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." And again in the 31st verse we have the following. "And he shall send his angels with the great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." By putting these things together one fact is clear, that all nations will, before the coming of the Savior, have the written revelations of heaven; for if the gospel is to be preached unto all nations, then, the written revelations of heaven will be had among all nations; and if the Lord gathers his elect from one end of heaven to the other, the revelations of heaven must have been sent thither, otherwise the elect could not be gathered; for nothing but the revelations of heaven could gather them. But notwithstanding all this the world will be in darkness, and be overtaken by the coming of the Savior as a thief in the night; and as a

'snare' will it come upon them, and this because they are the children of darkness and not of light; for the children of light, according to Paul, will not be taken, by that day, as a thief.

The fact then is settled, that men may have the written revelations of heaven in possession, and yet be children of darkness.—Now, what will constitute children of light? Paul says of the saints at Thessalonica, that they were the children of light, and not of darkness. In order, then, to be such, they must have had something more than the written revelations of heaven. The query now is, what is that something? A moment's reflection will settle the question. There is but one thing it could be, and that was the power to get revelations for themselves.

In order to see this subject in its true point of light, let us examine, for a little, the point of light in which the Lord views a people who have the written revelations of heaven in possession, and cease to get revelations for themselves. We have a notable instance of this in the case of the Jews, who had in possession all the written revelations of heaven, extant in their day. Paul gives us the following account of Israel in the 10th chapter and 3rd verse to the Romans: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Put these sayings with what he says in the 9th chapter of this epistle, 3, 4, 5 verses which reads thus: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." Here then, is a people in possession of the covenants of God, the promises of God, and to whom belongeth the fathers, through whom the revelations of heaven came, and yet ignorant of the righteousness of God, going about to establish their own righteousness, and not submitting to the righteousness of God; but had the written revelations of God in possession. We might quote passages, out of the scriptures, almost without number to the same effect, which all go to prove that a people may have all the written revelations of heaven in possession, and be the children of darkness and not of light, and be overthrown as such, as the Jews were.

The calamities which befel the Jews, were because they had the written revelations of heaven, but refused to have any more than those which were written. The world before the flood, was drowned because the people refused to receive revelations, when God sent them to them; and if the people of the last

days, are to be as the people were in the days of Noah, they also will be overthrown because they refuse the prophet or prophets which God sends unto them. One fact is forever settled, that if the people of the last days—those who live at the time of the coming of the Savior, are to be destroyed, as the people in the days of Noah were, and if the last days are to be as they were in the days of Noah, then, in the last days, there must be one prophet if no more; for so it was in the days of Noah; for Noah was a prophet; and it is equally certain, that there will be none saved in the last days, but those who receive that prophet, and are led by him; for so it was in the days of Noah.

Putting all these things together, and all may learn a few facts. One is, that a people may have all the written revelations of heaven extant in their day, in possession, and yet be ignorant of the purposes of God: be ignorant of the righteousness of God, and establish systems of their own, and bring destruction upon their own heads. Another fact is equally plain, that having all the written revelations of heaven in possession, will not constitute children of light. A third thing is clearly manifest, that the people of the last days, will perish as did the people before the flood, and as did the Jews, because the Lord sent a prophet or prophets to them and they, though believing, or pretending to believe the written revelations of heaven, will reject those the Lord sends them, to teach them how to escape the "wrath to come" or judgments of the last days: and in consequence, will perish with the revelations of God in their hands.

The above facts are surely taught, if there are any things taught in the scriptures. We cannot avoid seeing, unless we are willingly ignorant, with the above facts before us, that the religions of the present day, are of a character such as the sacred writers said would exist, at the time the Savior came: religions which with their devices would suffer an entire overthrow. The order of things they contemplate, as existing in the last days, was an order that would cause the people to mock and to scoff, at the idea of the Savior's coming. See the 2nd epistle of Peter 3rd chapter 3rd and 4th verses which reads thus:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers have fallen asleep, all things continue as they were from the beginning of the creation."

An order of things of such a character, as would let all the signs of the coming of the Savior pass, and be taken by it as a snare, as before quoted. An order of things which would so far blind the minds of the world, that they would be crying peace and safety, when destruction was coming suddenly upon them. An order of things where prophets and revelations had ceased, and in consequence

thereof, the people would be as those were in the days of Noah.

The order of things contemplated by the sacred writers, in the last days, which should bring salvation, and by which those who composed it, should escape the "wrath to come," or impending vengeance, was an order of things like that of Noah: an order where there was a prophet to receive the will of God and direct the people, in addition to all the written revelations extant at the time. And such and such only would escape the wrath and destruction of the last days, and all the remainder of the world with their religions, their arts, their sciences, their kings, their princes, their nobles, their riches and their glories, with their written revelations in their hands, perish together.

Such then is the light in which the revelations of heaven view the world in the last days. Those who have no prophet or prophets to lead them; no revelations given to themselves to guide them, will be hurled down to destruction, suddenly, when the Savior "comes to be glorified in his saints, and admired of all them who love him."

It will be found to be this great mass, made up of parties, sects, and denominations, with their strifes and contentions, which compose Babylon the great, which is to sink like a millstone in the sea, to rise no more. See the 18th chapter of Revelations, 21st verse: "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." The figure here is a forcible one. All know that if a millstone is cast into the sea, it can be found no more: no act of man can obtain it again; so it is to be with Babylon the great. In this Babylon are found the kings of the earth, with the rulers thereof; all, all to be hurled into ruins together, with the merchants and musicians. See 22nd and 23rd verses: "And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman of whatsoever craft he be, shall be found no more in thee; and the sound of a millstone shall be heard no more at all in thee; And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived."

No difficulty can exist in the candid mind as to what constitutes this Babylon; it is all who are not led in the last days by a prophet like as in the days of Noah. If the condition of the world does not now amount to Babylon the great, we should like some man of discernment to tell us when it will do it. If the religions of the world are not sufficiently Babylonish at present, it will take a philosopher to tell when they will be. The fact is well

understood by many, and every year or two there appears a reformer crying reformation to Babylon; but he only increases her variety; for instead of reforming her, he creates another sect: others seeing, as all must, that the present state of the religious world is not the state of things which the scriptures set forth, rises up and attempts to unite the separate parts of Babylon into one body, and cries *union*. *UNION* but they leave Babylon where they find her, overwhelmed by confusion. All their attempts will be vain and worse than vain, for the best reasons, the Lord never sent them, and they will never better the condition of Babylon.

The Lord never has nor never will send a messenger or messengers to either reform or unite Babylon. She is Babylon now, and will remain Babylon, till the Lord comes, and casts her down forever. The only message the Lord will ever send to her, will be one crying, "*come out of her my people, that ye partake not of her sins and of her plagues;*" *for the Lord will avenge the blood of his saints at her hands.* He who attempts to reform Babylon, will perish with her, and he who is within her will partake of her sins and of her plagues. From the time Babylon was formed, her destiny was sealed; the decree went forth that she should be destroyed.

If any escape her plagues, they will have to come out of her, and unless the Lord has a prophet on the earth, none can get out of her; but the Lord has shown, in his revelations, that he would send a prophet to lead his people out of her, as he did send a Noah to the old world, and those who will hear his voice, will escape her sins and her plagues, and all who will not will perish with her, as did the anti-deluvians. And though they may have the written revelations of heaven, and profess belief in them, unless they hear and obey that prophet, they will perish; for we have before shewn that Babylon will remain the same till Christ comes; and though missionaries should spread their religions to the uttermost parts of the earth, Babylon will remain Babylon, and the world be as it was in the days of Noah till the Savior comes, at which time Babylon shall cease to be forever.

No other conclusion, then, can be drawn, than that the present religious world, with its sects and parties, is only modifying the world into a form to fulfill the prophecies, and prepare it for destruction. All know that the Savior has not come the second time yet, and all also may know that he is coming, and when he does come, the world as in the days of Noah, will be overthrown; and if so the religious world, with the political world will suffer an entire destruction.

Let those who are trying to reform or unite Babylon, only reflect and read their bibles for a little, and they may see their attempts are vain and foolish, as well as exceedingly ignorant. They are deceiving themselves and

others, if any believe them, and in the end will share the same fate as a part and parcel of Babylon. It is time this ignorance of reforming and uniting Babylon was out of the world; for the time is drawing near in the purposes of God, when their ignorance will be exposed except they repent and turn to the Lord.

## APOSTACY OF THE APOSTOLIC CHURCH.

(Concluded.)

From a careful examination of the primitive christian churches, we find that there were some difficulties between the Jewish and Gentile christians, growing out of the traditions, received from their ancestors.

Some of the Jews, notwithstanding they embraced the doctrine of the Savior and the apostles, still clung with peculiar pertinacity to some of the rites and ceremonies of the law, and the Gentiles still adhered to many notions of heathen philosophy, which became fruitful sources for controversy and contention. But wherever they walked in obedience to the order of heaven the spirit of the Most High attended them, and whenever they departed, that spirit was withdrawn and the power of revelation ceased.

He who will read with care, can learn these facts in tracing the different branches of the church, built up by the apostles and their associates in the regions allotted to their charge. We may follow Thomas and Andrew into Parthia and Scythia; John into Asia; Peter through Pontus, Galatia, Bithynia, Cappadocia and Asia, until he finally sealed his ministry at Rome; Paul through Arabia, and from Jerusalem to Illyricum, who also found a martyr's grave at Rome; and in many other places we might follow these brave heralds of the cross, and behold the fruits of the kingdom following obedience to the pattern of heavenly things.

But in Paul's day even, the "mystery of iniquity" began to work, and no close observer of events, as recorded in the new Testament, can fail to see the power of the spirit of evil and the manner by which he sought to hurl the heavenly government into ruin.—The apostolic church was attacked, like other institutions which heaven had offered to establish forever amongst men; and we behold idolatry and the principles of heathen mythology and philosophy becoming amalgamated with the christian religion, until the ordinances of the house of God were changed and christianity existed only in name. Notwithstanding the solemn warning of Paul in the 3rd chapter of Galatians, that a curse should not only fall upon the man, but even upon an angel, should he dare preach any other gospel; yet men soon began the heaven-daring business.

According to Moshlem and Gahan, about the middle of the second century the mode of

baptism was changed, which hitherto had been practiced *invariably* by *immersion*. Infant baptism was also introduced about this period, for which we have no authority in the revelations of God. Moshlem is a standard author with the Protestant, and Gahan with the Catholic world. Here are facts, which the advocates of infant baptism, and the various modes of sprinkling, pouring, plunging, &c. cannot deny in truth. St. James tells us, that the gospel is a "perfect law"—to add anything therefore, or diminish ought, or change that gospel in the least, would mar its perfection and destroy its beauty. What authority has God ever given to sanction these changes in the sacred rites belonging to his church? answer it ye who can.

We come on down, and at the beginning of the fourth century we find a Constantine uniting church and state, assuming the right of assembling councils, of presiding over and regulating all the affairs of the church. Previous to the days of Constantine numberless schisms and heresies had arisen, and from this time onward we behold little of the true spirit of christianity, but scenes of tumult, sectarian divisions and strife for supremacy, characterize the religious world. By and by the Bishop of Rome gained the ascendancy over all the rest, and about the commencement of the seventh century the Papal power became firmly established, and a long night of barbarous ages succeeded upon the earth.—To describe the depravity of the times, to picture the wild scenes of bloodshed and confusion which reigned during what is called the "Dark Ages," would far exceed our present limits. In consequence of religion, nations were laid waste, and Europe and a portion of Asia for a long time, were one terrible theatre of tumult and of war. He who does not know these facts has not read the history of the past. The crusades, or "Holy wars" continued during three centuries, in which millions perished by the sword, by famine, by pestilence, and disease, while death and discord rioted, uncontrolled, over the dark passions of the human heart.

In the twelfth century the horrible Inquisition arose, and man, who boasted of the title of christian, visited his fellow man with the severe tortures of the gibbet and the rack.—The Popes, during this long period, were grasping for power with an unhallowed ambition; claiming and asserting by the sword their right to spiritual and secular empire.—Assuming infallibility, and pretending to hold all power in heaven and on earth, they exalted *themselves above all that is called God or that is worshiped*, and succeeded in riveting the chains of bigotry, of tyranny and ignorance upon the world, which have held the minds of men in bondage for ages.

In the early part of the sixteenth century commenced what is called the Protestant reformation. Martin Luther, Melancthon, Zu-

inglius and John Calvin were the celebrated champions, who took the field against the supremacy of the Popes and the usurpations of the Catholic clergy. In a short time the fire of Protestantism was kindled throughout Europe, and Papacy was checked in its aim at universal dominion. Blow after blow, in quick succession, fell upon the Catholic power, from which it has not recovered to this day.

Since the rise of Protestantism the spirit of bigotry and intolerance has not been confined to the Catholics alone; for the history of the last three hundred years has proven to us, that the Mother of Abominations and of Hatreds has not failed to stamp her likeness upon and infuse her nature into her daughters, the offspring of her body. The very first reformers could not agree in points of doctrine; and divisions, and sects, and parties have arisen almost without number. The history of every sect, which has been born since the days of Luther, is marked with persecution. The Catholics have pursued the Protestants in wrath, and the Protestants have returned blow for blow not only upon papal heads, but upon the heads of each other: not so much blood is now shed as in former times, but is the spirit of intolerance ceased? Facts, which stare every man in the face, will answer the question.

But wherein is the likeness of which we spoke above between the Mother and the Daughters? We answer, in their creeds and articles of faith. "The Catholic believes in a "God without body, parts or passions," and is not this the very first article of Protestantism? "We believe in one very and eternal God without body, parts or passions," say the creeds of the most popular and learned denominations of the day. The second article, in relation to the Savior, declares that Christ is also the "very and eternal God, of the same substance with the Father" &c. The third article, that the Holy Ghost is also the very and eternal God, &c. "In unity of this Godhead there are three persons, the Father, the Son, and the Holy Ghost." These are the doctrines which lie at the foundation of the most popular, and revered creeds of the self-styled christian world; and we would ask the questions, are they consistent with reason?—are they in accordance with the scriptures?

We say in the first place, they are inconsistent with reason; for no mind can have the first conception of a being without body and parts—no such being can be proven to exist, for it is equivalent to nothing, and nothing has no being in heaven, earth or hell. In the second place, the very idea of *person* implies an organized existence, and of course, body and parts. They are unscriptural: Because we read, that in the morning of creation, man was formed after the *image* of his Maker.—The God who created Adam, *walked in the garden* of Eden and *conversed* with our first parents. The Lord of Abraham, with two of

his angels, dined with that distinguished Patriarch upon the *plains of Mamre*. The God, whose mighty arm brought deliverance to Israel from Egyptian bondage, talked to Moses and showed his person to the prophet. Paul tells us that Christ was "in the form of God" "the brightness of the Father's glory, the express image of his person." See the following passages of scripture. Ex. 33: 23, 23.—Deut. 9: 10. Psalms 11: 4. Romans 1: 19, 20. Phil. 2: 6. Col. 1: 15. Heb. 1: 3. Gen. 1: 26, 27. Zech. 14: 4.

The scriptures tell us that Christ arose with his body and ascended personally and bodily into heaven, and the creed tells us he is of the "*same substance with the Father*," the very and eternal God," and still the Father is "*without body and parts*." Oh! what unsanctified nonsense! what absurdity. Come all ye metaphysicians from the days of the first perverter of the word of God in the garden of Eden, down to the present hour, and reconcile this thing. Oh! ye spiritualizers and *private interpreters* of the scriptures, get out of this dilemma if ye can.

No man will say that his creed is the word of God, for he cannot find such language between the lids of the bible; and of course, he who has a written creed separate from the divine volume, must acknowledge, that he has substituted something which is of human origin, in place of the word of God. If this be true, then his creed is anti-christian; for if Antichrist be instead of Christ, and Christ be the word of God, and a creed be instead of the word of God, then a creed is an Antichrist.

Ah, truly did Paul prophecy, in the passage which stands at the head of this article, that "men should heap to themselves teachers, having itching ears, that they should not endure sound doctrine, and their ears should be turned away from the truth and be turned unto fables;" for a being without *body or parts*, is surely the most extraordinary fable ever introduced into the world. *Æsop* was a fool in making fables in comparison to the genius, who first invented this creature. But enough on this point. The writer would here state, that it is not his intention to wound the feelings of his fellow men, who differ with him in religion, but to show forth the things which the prophets have declared should come upon the earth; for events, as they have transpired, and facts, as they now exist, were declared away yonder in deep antiquity.

Daniel in the 7th chapter, and John the revelator, in the 13th chapter of Revelations, describe an institution which was to arise and "make war upon the saints and overcome them." In the 4th chapter of the Apocalypsis, 1st verse, John heard a voice, "which said Come up hither and I will show thee things which must be hereafter." While the vision of the future passed before his eyes, he beheld a creature, which he calls *Babylon*, springing

into being and extending her baneful influence among the nations. The reader will see from what we have quoted, that the *Babylon* here spoken of was something to arise *after* the time John wrote, and of course was not in existence before. The ancient city of *Babylon* with all the glory of the Chaldean empire had long since gone to ruin: but the *Babylon* described in the 17th, 18th and 19th chapters of Revelations was a mass of confusion to arise after John's day. It was not confined to a single city, for it was to extend to "peoples, and multitudes, and nations," and tongues," and continue, until she had corrupted the kings and the great men, the rich, the mighty and the noble; yea, until she had defiled the nations with her abominations. Spiritual *Babylon* was to become the exact anti-type of ancient *Babel*.

Soon after the flood, we learn that men began to corrupt themselves before God, and undertook to build a tower to reach the heavens. The Lord in his displeasure came down, and confounding their language, scattered them over the face of the earth. It was in consequence of the *false religion* of these ancient *Babel* builders, that they incurred the wrath of God; for their attempt was no more or less than a false way of getting to heaven. Even so is it with the *Babylon* of the Apocalypsis; it is composed of every false and unhallowed religion and institution that exists in the world, and as sure as God ever spake by the voice of living prophet or apostle, it is destined at no distant period to be hurled into ruins, and to sink to rise no more forever.

Isaiah in the 24th chapter has described the universal calamities coming upon the nations, and has not only told us God would bring them upon the earth, but has given us the reason why. The declaration there is, that *people and priest, servant and master, maid and mistress, buyer and seller, borrower and lender, shall all share alike in the universal destruction*. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance and broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned and few men left."

The world has once been destroyed by a flood of waters, but never yet by fire; but the day is coming, spoken of by the prophets and apostles, when the heavens and the earth shall be on fire—"the inhabitants of the earth be burned and few men left"—and the very reason assigned by Isaiah is, *because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant*. The prophet goes on to tell us that the city of confusion, (*Babylon*), shall be broken down.—"And it shall come to pass, that the Lord shall punish the host of the high ones, that are on high, and the kings of the earth upon the

earth. And they shall be gathered together, as prisoners are gathered in a pit, and they shall be shut up in prison and after many days shall they be visited. Then the moon shall be confounded and the sun ashamed when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." Such is to be the fate of the nations for their abominations, their wickedness and crimes, for the Lord God Omnipotent hath declared this word.

Let us examine a little more closely, and see wherein the *laws have been transgressed* and the ordinance changed, by comparing some of the doctrines of the primitive christians with the present condition of the religious world.—The grand and most striking distinction is, that primitive christians enjoyed immediate revelations from heaven, and the blessings of the Holy Ghost; while modern christians enjoy neither, and virtually deny both.

The words of our Savior, Mark 16: 17, when he gave the commission to the apostles were, "and these signs shall follow them that believe" &c., while modern divines tell us, these signs shall not follow, for they are not necessary in this age of the world.

Primitive christians enjoyed spiritual gifts, enumerated in the 12th chapter of 1st Corinthians; while modern christianity declares they are altogether unnecessary in this enlightened age. Paul addresses this epistle not only to the church at Corinth, but to "all that in every place call upon the name of Jesus Christ our Lord;" and among the last things said of spiritual gifts, he commands them to "covet earnestly the best gifts, but rather that ye may prophesy." Modern doctrines tell us that it is all delusion to seek these things in these last days.

Jude exhorts us to "contend earnestly for the faith once delivered to the saints." In the 11th chapter of the Hebrews we learn something of the power of that faith; for "by it they wrought righteousness and obtained promises, stopped the mouths of lions, quenched the violence of fire" &c. Is modern christianity contending for such faith as this before God?

In the 4th of Ephesians we are told, that "there is one Lord, one faith and one baptism," which primitive christianity recognized; but modern christians have many faiths, a variety of modes of baptism, a God without *body or parts*, and a Lord of the same substance with the father.

The scriptures of divine truth, and the records of the day will show any man who will examine with an honest heart, that these are not mere idle tales and unwarranted assertions, but incontrovertible facts; and if these facts and truths fall heavy upon the prejudices and fine spun theories of the learned, let them not be condemned without examination.

We have already remarked that the present condition of things were prophesied of long

ago. In further proof of this assertion, we will summon once more the apostle of the Gentiles in testimony. 2nd Timothy 3: 1—6. "This know also, that in the last days perilous times shall come; for men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof; from such turn away."

The reader will notice, that these things apply not to Infidels, or those who make no profession, but to those who actually do make a profession of religion—*having a form of godliness, but denying the power thereof*. And what is the power of godliness? we answer, the Holy Ghost, the fruits of which we have already noticed. John describes the office of this divine power in his gospel, 16 chap. 13th verse, as follows: "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." This was the office of the Spirit of truth, and we ask the solemn question if this is not denied very generally in this age of the world? If it should show a man *things to come*, it would most certainly make a man a prophet, and modern christians say there is to be no more prophecy. The religious world are every day proving the truth of Paul's prophecy, by denying the Holy Ghost, which shows things to come, for emphatically they have a form of godliness but deny the power thereof. O that men would see and hear, and profit by his exhortation, *from such turn away*. Rev. 19. 10 says, "The testimony of Jesus is the spirit of prophecy." Ye who deny the spirit of prophecy therefore, deny the testimony of Jesus.

We commit these things into the hands of the candid inquirer after truth for examination and reflection; and appealing to the word of God we rest the subject here for the present. In conclusion we might ask, where is the kingdom of God, where are the fruits of that kingdom upon the earth? We have seen, we still see division, strife and contention for popularity and power; and the words of the Son of God are ringing in our ears. "A kingdom divided against itself cannot stand."

J. HATCH, jr.

**THE JEWS.**—It is stated that Sir Moses Montefiore has obtained permission from the Emperor of Russia for the migration of ten thousand Jews into Palestine.—*Sat. Cour.*

**THE N. O. PICAYUNE.** speaking of the late flood on the Rio Grande, says: "In Camargo alone no less than 860 houses were either much injured or totally destroyed."

## MESSANGER AND ADVOCATE.

GREENCASTLE, PA. AUGUST, 1846.

✠ Our next will be a large double number, which will make up for one of the months lost in moving—it will contain a sketch of the history of the world since the flood, connected with the economy of God—by S. RIDGON.

✠ We learn, by letter from elders Ringer and Grimes, that they found the brethren in the west strong in faith, and rejoicing in the glorious liberty of the gospel.

### ADVENTURE FARM,

Is the name of a portion of a most beautiful valley, that has been purchased as an inheritance for the saints of the Most High. Those interested, know that its present cognomen,—“Adventure Farm,” was given by its former owner; circumstances connected with its purchase rendered the name appropriate. And truly the manner in which it came into the possession of the Church of Christ, is only to be reconciled that, “God works mysteriously his wonders to perform.”

This spot then, that is beautiful for situation, and destined to become the glory of the whole earth, lies about one and a half miles west of the quiet village of Greencastle, on the turnpike running from Baltimore, 75 miles east, to McConnelstown, 22 miles west of this place, where it intersects the Pitts-burgh and Chambersburgh turnpike, which is the great land thoroughfare from Pittsburgh to Philadelphia. Through the western portion of the farm, flows the beautiful waters of the Conococheague, a lively stream of about 50 yards in width, with sufficient fall to constitute a good water power.

Entering on the north, and wending its meandering way through the entire length, and discharging its clear, cool waters into the former stream at the south west corner of the farm, within a few rods of the turnpike, is a fine, neverfailing Spring brook, some 4 or 5 yards in width. In the course of this stream nature has been profuse in forming efficient water privileges, which can be used, we think, with as little expense as any water power we ever saw. It is said by some, who profess to be judges, that two falls of at least 18 feet each, can be obtained by this stream during its course on the farm; how correct this may be we do not know, but suffice it to say, there is as much water power, when properly brought to bear, as any community could wish to occupy.

The face of the land is gently rolling—on the streams are fine, rich, meadow bottoms,

from which the ground gradually ascends, until it attains a height of perhaps 50 feet above the water. At this point the scenery is delightful and grand; on every hand is spread out a rich and fertile valley, while in the distance, as back ground to the reality, the extensive mountains of this State and Maryland, heave their proud and lofty heads, full to view.

There is an abundance of excellent timber on the farm; also, inexhaustable quarries of lime stone, suitable for all building purposes, together with a good quality of clay and sand for making brick. The soil is such as to amply repay the husbandman for all his toils.

Here then, is to be prepared a rest, a repose for the children of God; such a rest, as his people have never known, is in reserve for those who will forsake the tinsel and frippery of this world, and become the disciples of our Lord, and gather with his people to Zion.

Reader, this then, is our home, and while we continue to trust in our heavenly Father, and live in obedience to the laws of our country, his promise is, “the wicked shall not have power over you.” Come then, ye honest, ere the gathering and destructive storm pour its fierce wrath upon you, and the hour of mercy be past, speed to Zion.

### THE TREASURY OF HISTORY.

This is the very appropriate title of an interesting work, published in 12 numbers, by Daniel Adee, 107 Fulton street, New York, the first number of which we have received. It is from the pen of that well known and talented author, MAUNDER, and comprises a work complete, in two royal octavo vols., 1400 pages closely and elegantly printed, on fine paper, at the exceeding low price of \$3 a set, forwarded to any part of the United States.

We esteem it as a work of incalculable value, not only to the historical student, but to the general reader, as it gives in a condensed form, and in a manner that cannot fail to be deeply interesting, the principal events that have transpired since the flood, together with an outline of the separate history of the different nations, down to the present time. We consider no library complete without it—in fact, every family would do well to have it—the rising generation, of all classes, should become familiar with the history of the world; especially when it can be obtained on such reasonable terms.

Any person wishing to see a specimen of this work, can do so, by calling at our office.

## THE HOUSE OF ISRAEL.

(Concluded.)

That the blessings promised the House of Israel were literally enjoyed by that people, while they observed the law by which they came, is a fact so clearly set forth in their subsequent history, as recorded in the old scriptures, that we do not deem it necessary to make quotations here to establish that point. If the blessings were received literally, so also, as literally came the cursings, to the very letter, as all, who are in the least degree acquainted with the history of that people, know.

To trace the history of the children of Israel in all their meanderings and journeyings, in all their divisions and sub-divisions, in their numerous wars and captivities, their scatterings and dispersions, from the days of Joshua down to the present time. To take up and examine in detail, the separate history of the different tribes and branches of that mighty people—to follow them into the land of Canaan; their overthrow and destruction of the seven nations of the land, by the power of God—their transgression, when the Lord delivered them into the hands of their enemies—their repentance and deliverance—their alternate captivities and deliverances, during the reign of the judges, until they desire a king—their division after the death of Solomon, when the ten tribes rebelled against the house of David and chose Jeroboam to be their king, who reigned in Samaria, and the tribes of Judah, Benjamin and the half tribe of Manassah appointed Rehoboam to be their king, and he reigned in Jerusalem—the carrying away captives the ten tribes, by Shalmaneser king of Assyria, and placing them in Halah and in Habor by the river of Gozan, and in the cities of the Medes; from whence, Esdras informs us they travelled a year and a half journey to a land where never man dwelt—the taking of Jerusalem by Nebuchadnezer, and carrying the Jews captive into Babylon—their return and rebuilding Jerusalem, in the days of Cyrus and Darius—the journeying to this continent of some of the children of Ephraim of the tribe of Joseph, as testified of by Jacob and Moses—and the final destruction of Jerusalem by the Romans, and the dispersion of the Jews among all the nations of the earth.—To give in detail all these items, we say,

would consume more time and occupy more space than our limits will allow, at the present time. We will therefore content ourselves, by examining a few leading items in the history of that people, which have a bearing upon the Gentile world, and especially upon the generation in which we live.

Where, we would ask, is the man who can lay his hand upon his heart and say, I am a descendant of the Pharaohs! I am an Egyptian?—that nation, which at one time, stood at the head of the world in refinement, literature and science—which, in some respects, surpassed all other nations and ages of the world—but where is she now? Gone, forever gone! Where is the man that dare say, I am a Babylonian! of the house of Nebuchadnezer or of Alexander, am I descended?—of one of whom it is said “he wept, because there were no more worlds to conquer!”—where now, is the mighty Babylonish Empire, which once ruled the world, as it were, with a rod of iron? Gone! sunk, to rise no more! Again, we will ask, where is the man that can boast, I am a Roman! of the stock of the Cæsars I can trace my noble lineage?—yea, where to-day, is that once proud and haughty Roman Empire that held in her hands the destiny of the world? Fallen! fled far away, to return no more forever!

It will be remembered that each of these nations, in their turn, oppressed and afflicted Israel, and brought them into bondage, and served themselves of them, until they seemed to be satiated with their serving.

On the other hand, let us ask the question, where is the man that can lay his hand upon his heart and say, I am of the house of Israel! of the seed of Abraham!—from nearly every mountain and every valley throughout the inhabitable globe, the answer would come, with echo answering to echo, here! here! here!—yea, every where.

We are here led to inquire, why this great difference? Why is it that this poor, despised and oppressed people, whose names are cast out as evil, and who are scattered and driven among all the nations of the earth, where they become a hiss, a by-word and a reproach, are preserved as a people, and their seed known among those with whom they dwell, while those very nations which had power to overcome them, carry them away

captives, and scatter them abroad, are plucked up root and branch, and become extinct? The answer is ready in the sacred oracles: because that, "God who made the world, and all things therein, made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations;" and had entered into a covenant, that although he made a "full end of all nations whithersoever he had scattered Israel, yet would he not make a full end of Israel."

Notwithstanding the nations of Egypt, Babylon and Rome, which oppressed Israel in their day, have all been broken down and utterly destroyed, yet out of their ruins have sprung up numerous other nations, which have all been willing to take a very active part in bringing upon Israel, to the uttermost, the various curses denounced upon them by their law-giver; for which the Lord has declared, in language too plain to be misunderstood, that at a certain given time, he will enter into judgment with those nations, and will place in their hands the same cup of affliction, which Israel has been compelled to drink, and they shall partake of its contents to the very dregs, and no power can save them from it. See Deut. 32: 1-7.

"And it shall come to pass, when all these things shall come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whether the Lord thy God hath driven thee. And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put ALL THESE CURSES upon thine enemies, and on them that hate thee, which persecuted thee."

Isaiah, speaking on this subject, says: 14: 1, 2; 24-27. "For the Lord will have mercy

on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and for handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors."

"The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed so shall it stand: That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from on their shoulders.— This is the purpose that is purposed upon the WHOLE EARTH; and this is the hand that is stretched out upon ALL THE NATIONS. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

Again, Isaiah 49: 22-26. "Thus saith the Lord God, behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with THEIR OWN FLESH; and they shall be drunken with their own blood, as with sweet wine: and ALL flesh shall know that I the Lord am thy Savior and thy Redeemer, the mighty One of Jacob."

Again, Is. 51: 17; 22, 23. "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. \* \* \* Thus saith thy Lord, the Lord, and thy God that pleadeth the cause of his people, Behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: But I will put it into the hand of them that afflict thee; which have said, Bow down that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over."

In Jeremiah 25: 31-33, is the following on the same subject: "A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus

saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day *from one end of the earth even unto the other end of the earth*; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

Again, Jer. 30: 10, 11; 23, 24. "Therefore fear thou not, O my servant Jacob, saith the Lord; neither be thou dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee saith the Lord, to save thee; though I make a **FULL END OF ALL NATIONS** whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. \* \* Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he hath done it, and until he have performed the intents of his heart: *in the latter days ye shall consider it.*"

Ezekiel also, says: 37: 21, 28. "And say unto them, Thus saith the Lord God; Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land: \* \* And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them **FOR EVERMORE.**"

Again, Ex. 38: 14, 16, 21-23. "Therefore, son of man, prophesy and say unto Gog. Thus saith the Lord God, in that day when my people of Israel dwell safely, shalt thou not know it? \* \* And thou shalt come up against my people of Israel as a cloud to cover the land; it shall be in the **LATTER DAYS**, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. \* \* And I will call for a sword against him [Gog] throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

Zechariah 14: 2, 3, 19. "For I will gather all nations to Jerusalem to battle; \* \* Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. \* \* And this shall be the plague wherewith the Lord will smite **ALL THE PEOPLE** that have fought against Jerusalem: Their flesh shall consume away while they stand

upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."

By these quotations we learn some important truths: that so sure as Israel was ever scattered, so sure they will be gathered again to the land of Palestine by the aid of the Gentiles; and so sure as they are gathered, the same curses which they have had to endure will be put upon the Gentile nations, even all of them.

The day for the distress of the nations is at hand, for our Savior declared that "Jerusalem should be trodden under foot of the Gentiles until the **TIMES** of the Gentiles be fulfilled," when it is again to be inhabited by the Jews, and the Gentile nations meet with an entire overthrow; for "all the tribes of the earth shall mourn;" and the generation in which the fullness of the Gentiles is accomplished shall not pass, until all things are fulfilled—for in "one hour (or one generation) shall Babylon the great be cast down, to rise no more forever."

That the time of the fulness of the Gentiles is about being accomplished, is evident, from the fact that Jerusalem is now rapidly passing into the hands of the Jews—the condition of the Jews has been greatly ameliorated within a few years past, in nearly all the civilized nations of the earth—large societies have been, and are being formed, in both the old and new world, to assist the, hitherto, despised Hebrews to gather home to the land of their fathers—even kings and queens, princes and nobles, are taking an active part to accomplish an object so desirable—and why? because the Lord God of Israel is moving upon them to do so; and they will not cease until all things testified of by the prophets, are fulfilled—**BUT WE TO THIS GENERATION IN THE DAY OF THEIR FULFILLMENT.**

## COMMUNICATIONS.

### BROTHER ROBINSON:—

As these are the days of vengeance to the children of Abraham, so is there a little season left for the Gentiles, if they are wise they may secure their salvation. In hopes that this unpunished tale may arrest the attention of some honest hearts, I send it to you, if worthy, to make it a tenant of your coming number. It may with truth be called the beginning of my conversion, or why I became a "saint of the last days." How amusing is the term to the ungodly, and how profitable with the bigoted of the six hundred and odd splits, of the *Matron of Harlots*. To the matter.

In the wane of January, several years ago, in frigid Boston, where there is much plotting and less charity, I encountered a man whose singular gait, (as trifles will sometimes fix

the thought of vision,) his head half buried in the crimplings of a respectable black cloak, a rude gut, as he crossed the street, played with its liberal folds, he raised as if in defiance of its chilling blasts, and the piercing eyes of one known in other days, when the occupation of Taylor, and the severe rules of Wesleyism, were exchanged for the charms that are wont to attend on managerial dignity or rather like a busy man, he followed three and thrived at none; I hailed this old acquaintance, we met as friends. This minister of the gospel, so far forgot his piety, as to go into a coffee house, where we refreshed ourselves. I questioned the propriety of this, for such were my pharisaical notions then, oh! says our Savior, "you lay burdens on men's backs grivous to be borne, but you will not as much as touch them with one of your fingers," when he informed me that he was God's freeman, kept a strict account with his own conscience, always preserved a balance in his own favor, and was tolerably indifferent to the opinion of the whole sectarian world.—Honest, responded I, let us understand this doctrine, that has done so much to metamorphose you from a pretended sanctified Methodist, to a righteous, yet liberal practitioner; if it bears the impress of good sense, free from the blighting mildew of priestcraft dressed in its long robes of outward austerity, I will embrace it, no, I'll think of it. Come and hear me lecture. We parted, he half sure of a convert, and I on rather favorable terms with the world again, that a man might by accident stumble on a kindred spirit.

Sabbath came, and found me for the third or fourth time, in the house of God, if the Town Hall of Charleston may claim the high distinction, in ten years. Drawn once to hear the celebrated Maffiat Mobile; impelled the 2nd time to hear a Quakeress at Baltimore; and, sailor like, any port in a storm, made one, one showery night. Now christians, start and ejaculate, the wicked one!—And there are many of my professional brethren give them a much longer holiday:—would you know the reason why? Your pious pastor, in many instances, being aware there were actors near his atmosphere, has entertained his liberal auditors with denunciations, loud and angry, against the followers of Theopius, till they have felt they were in the precincts of hell, instead of being in the house of charity, which is God's house. This is not an uncommon thing. Many can testify to this who would often be found in a house of worship, but the priest tells them, they are the children of the devil, and would contaminate his pure flock, of which he is the essence.

Oh, holy hypocrite! thy days of mocking the paratenets of the gospel of Christ, are but few; there is now gathering a mighty people, made truly so, by the re-establishment of the church of Christ, as it existed in the days of the Messiah and the apostles; embrace it you

honest in heart, it demands no sacrifice, it jars not with your honest earthly interests; it does not teach you to shun your brother, when he is light in purse and weak in health; it has many advantages, namely, the *practice of virtues*, they hold in theory; it will tell you the true meaning of the obtruser scriptures, which has so long enabled wicked priests to deceive the unsophisticated; it will impart to you knowledge, charity, with its handmaids, hope and faith; how you can be made free that you may be free indeed; how you may live with profit to God and yourselves, with a full certainty of a glorious reign in the first resurrection, and a blissful immortality, as an heir of God and a joint heir with Christ, when the heavens and the earth shall be made anew.—Now actors, musicians, artist senie, and all who assist in representing as the world exists, and has existed, learn the good news, you may be a follower of the Just and Holy One, who died to save you.

Oh, my friends! why do you defer the hour and the day; are you like the silly miser making your treasure your god; or has mad ambition, for a lofty stand amongst men, taken possession of your heart and soul, that like another Felix, you will wait a more contented season; or does science woo you to waste the oil of life at the cost of the body's soul.—Fame, honor, the wealth of empires, will it stay the uplifted dart of death, which perhaps even now is poised to strike! These remarks are not intended to check a temperate zeal in all laudable pursuits, your Savior does not require it; but his charge is to you, seek you first the kingdom of heaven, and its righteousness, and all things else shall be added unto you.

Name me a man in the world's history, monarch, hero, or poet, that has had all the rich resources the earth and seas could yield, to minister to their wants, real or imaginary, have they been satisfied? no. Many elevated characters in our own time, sustain us in the conclusion. There is no sweet in this life without its attendant bitter; happiness here is but a sunbeam, which every flying cloud darkens and chills. Even Solomon had the beauty of the world, and its wealth was tributary to him, yet his wisdom could give it no better compliment than, "all is vanity and vexation of spirit." The human soul is of a cast so high in its aspirations that all sublunary pleasures fail to charm. I do not doubt, nay, I am sure, that the humble christian who has by his labor, to procure the common necessities of life, has a large balance of happiness in his favor, as he rises from his humble posture, ere his weary limbs press his poor pallet; that that still small voice whispers, rest in peace, for thou art registered in the Lamb's book of life.

The all of this life, could you grasp it, would not be a second against eternity; this then, is your short temporary home; this may

be the last of life. Some heart now beating joyously in anticipations of earthly pleasure, ere they can again hear the voice of warning, will have felt the icy pressure of the hand of death, that insatiate monster, who for six thousand years has been the mortal enemy of man.

Those who are awakened to the immediate necessity of embracing the gospel of our Lord Jesus Christ, I pray you not to slumber again until you have ratified the contract, that will insure you an heirship to all the happiness and blessings spoken of by our heavenly Father, since the world began. Quench not the spirit. Obey it, it shall not always strive with you. Sustain your Creator now in his saying, that he sent not his Son into the world to condemn the world, but that the world through him might be saved; and that you may be saved and be among the brightest of his jewels, in that day when he shall make them up, is the wish and prayer of your feeble brother, may our heavenly Father grant it in the name of Jesus Christ.

T. A. LYNE.

*Sing Sing, N. Y. July 22, 1846.*

**BROTHER HATCH:—**

Your communication of the 25th ultimo, was duly received, which caused my heart to rejoice to learn from your own writing, that you were still determined to press on and walk according to the law of the kingdom of our God, and not to rest short of attaining to the mount of Olives, where the kingdom shall triumph, and the faithful be crowned kings and priests unto God and the Lamb forever.

I assure you it is no small consolation to me to find my brethren men of principle; in fact, men of God are men of principle, and will be fixed upon the foundation of truth and will be enabled to say boldly, I care not for men or their doings, I stand before the heavens upon the immutability of the council of Jehovah. This, my beloved brother, I believe is the standing we are privileged to enjoy before the King of kings and Lord of lords; being then in possession of the laws and commandments of the Almighty, we are bound by our covenants to carry them out, according to the ability God shall give; and though we may have foes without, and false brethren within, yet by Christ strengthening us, we shall be enabled to overcome all things, and thus prove through faith we have power with God unto salvation, irrespective of any who may or may not believe.

I assure you, you are frequently in my thoughts, and I, with yourself, do ardently desire to see the cause and kingdom of our adorable Redeemer roll forth in majesty and power, as I believe it must and will in spite of all opposition, and that too before long.—It is true since we had the privilege of seeing each other face to face, many things have tak-

en place that perhaps we did not anticipate, which have been of a painful nature to all lovers of righteousness. But my brother, shall we be discouraged? no! why? because truth is mighty and will prevail. To be sure we have not seen the cause of truth and righteousness make such rapid strides as we could have wished, but as the captain of our salvation is at the helm, I doubt not but that he will rule and overrule all things for his own glory and our good, inasmuch as we keep his commandments, and for one this I am determined to do; and I hope the time is not far distant, when I will be enabled to do more in the cause and kingdom of God than I have hitherto done, for as the Psalmist says, who is God save the Lord? or who is a rock save our God?

Though the means to pay for the possession of the saints may not come from those we expected, yet I doubt not but that the Lord will open the way for his people to have a home and habitation, and teach us that vain indeed is our imagination as regards our fellow men doing this or that, without his interposition; every day teaches me some lesson, and I feel more and more the importance of looking to him who is our refuge and strength, a very help in trouble; and as the Psalmist continues to observe: "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; The kingdom is the Lord's, the earth is the Lord's, and he is the king of glory, the Lord strong and mighty, the Lord mighty in battle. The Lord loveth judgment and forsaketh not his saints;" let us then wait on the Lord and keep his way, and he will exalt us to inherit the land, for the righteous shall inherit the land and dwell therein forever.

Give my love to president Rigdon and family, and all the saints. May the time soon be when we shall again see each other, and rejoice together on the land the Lord hath made choice of for the assembling of his saints, is the prayer of your brother and fellow laborer, in the gospel and kingdom of Jesus; the blessings of heaven be with you, amen.

H. HERRINGSHAW.

*Boston, July 18, 1846.*

**BROTHER HATCH;**

*Dear Sir:—*Your letter came to hand in due course of mail, and we were all glad to have the privilege of once more reading the word of the Lord concerning our everlasting inheritance, or place of rest. We were happy to learn that so many of the brethren had arrived there, and I say may prosperity attend all those who are on their journey, that your numbers may increase; and as you increase in numbers may your hearts be cemented into one, that you may grow up together, and become strong in the Lord. O brother Hatch, when I think of these things, I can hardly contain myself. To see the work of the Almighty, it is rejoicing to my heart; for

he it is that works like himself, a wonder working God, and he is worthy to be adored by all who walk upon his footstool. Brother Hatch, I long to be with you, that I may enjoy the company of the saints, and rejoice in your midst.

The members of the church here are few in number, but we feel that we are an host in faith and strength before the Lord. We are preparing to move to the valley as soon as the Lord shall open the way.

Yours, in the Kingdom

which shall triumph,

E. B. WINGATE.

Pittsburgh, Aug. 8, 1846.

DEAR BROTHER ROBINSON:—

We had an excellent meeting last Sabbath, at the house of brother Lanyon.

Amos Fielding is in the city—he came on Sunday night, or Monday morning—I have not seen him yet. Yesterday I saw his brother John, and he informed me of his arrival; he says that Amos brought about 300 Mormons from England, and took them to Council Bluffs. He went out with the party to find Lyman Wight and his company; they found them among the Potawatamie Indians. He says the Mormons that volunteered their services to Uncle Sam, or Col. Kearney, will not go very far with him. John informed me the 12 told Amos to send them an interpreter, and John says he can speak 4 Indian tongues, and Amos is going to send him there.

Brother Peter Boyer was in the city this week; brother Carvel Rigdon is expected at our meeting next Sabbath: they are well.

My best wishes to all the saints. May the Lord assist us, that we may stand firm and faithful, and trust in our God to the end, is my prayer daily, in the name of Jesus, amen.

The Lord bless you.

THO'S. STAFFORD.

Below, we give the remarks of several of our neighboring Editors, with some of whom, it will be discovered, epithets and names are articles with which *their* market is well supplied; they are at liberty, however, to fully enjoy all the pleasure which can possibly be derived from a free use of such terms.

We have just received the first number, issued at its new location, of the "*Messenger and Advocate*," formerly printed at Pittsburgh, but recently removed to Greencastle, in this county. It is printed in book form and contains 16 pages, all reading matter and is a monthly publication. It is published at one dollar a year in advance.

According to your request we grant you an exchange.—*Visiter, Mercersburg, Pa.*

THE MESSENGER & ADVOCATE OF THE CHURCH OF CHRIST.

A small monthly pamphlet, conspicuously entitled as above, is published in the

flourishing town of Green-Castle, nine miles distant from Hagers-Town, by E. Robinson, a live Mormon. The first number printed at that place has been sent us, with the polite request, "Please Exchange," inscribed upon its margin. Though pitying the delusion and abhorring the religious creed of these people, we are yet sufficiently free from bigotry and sectarianism to entertain a desire to see what reasons they can assign for "the faith that is in them." We, therefore, agree to send two numbers of the Herald for one of the "Christian Advocate," which, to our notion, is about a fair exchange of good politics for superlatively bad religion.—*Herald of Freedom, Hagerstown, Md.*

We have received from the neighboring town of Greencastle, where the recent Mormon settlement has been made, a monthly pamphlet published by E. Robinson, one of the Elders of the church, and entitled, "The Messenger and Advocate of the Church of Christ." We have had but slight opportunity to examine the doctrines promulged therein, but from the little we have perused, we are constrained to say that if these, our new neighbors, practice what they preach, the feeling towards them here will be vastly different from that felt for that branch of the Church which has been left in Illinois. Indeed, it is but justice to say that this branch of the Church at Greencastle was induced to separate from the Nauvoo Church because of the many outrageous principles that had been adopted therein—among the rest the spiritual wife doctrine.—*News, Hagerstown, Md.*

MESSENGER AND ADVOCATE OF THE CHURCH OF CHRIST.—This is the title of a real Simon-pure Mormon document, sent to us by Mr. E. Robinson, and, to all appearances, a contrite, simple souled, whole faithed follower of that most wretched being, Jo. Smith. The above named work is a pamphlet of 16 pages 8 vo. issued monthly, for \$1 a year, and printed, edited and published by the said Robinson, at Greencastle, Pa. We are requested to exchange—this we can't refuse, for the simple reason that the publisher appears to be a very clever printer, and one too, whom we should think, to judge from the general execution of his publication, possessed of too much good sense to permit him to espouse such an outrageously ridiculous a creed. We shall then send friend Mormon Robinson the *Times* twice a week. In the mean time we most earnestly hope that he may "discover the error of his way" and renounce so ruinous a faith—if faith he has—which we very much question. By and by, time permitting we will take some further notice of this publication and its creed.—*Times, Williamsport, Md.*

THE MORMONS.—The greater part of the matter which appears in our columns this week in reference to the movements of this remarkable sect, has been crowded out for